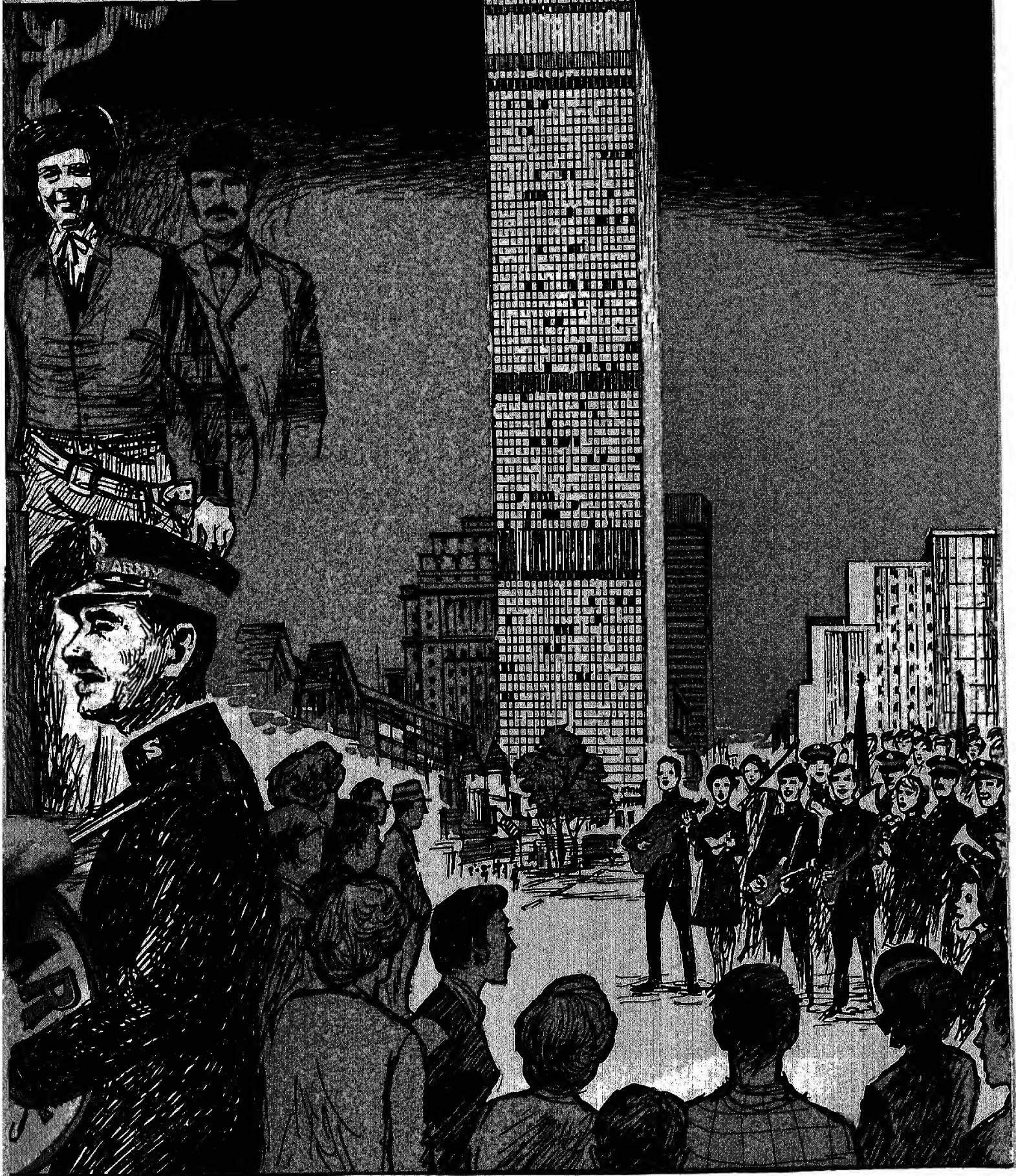
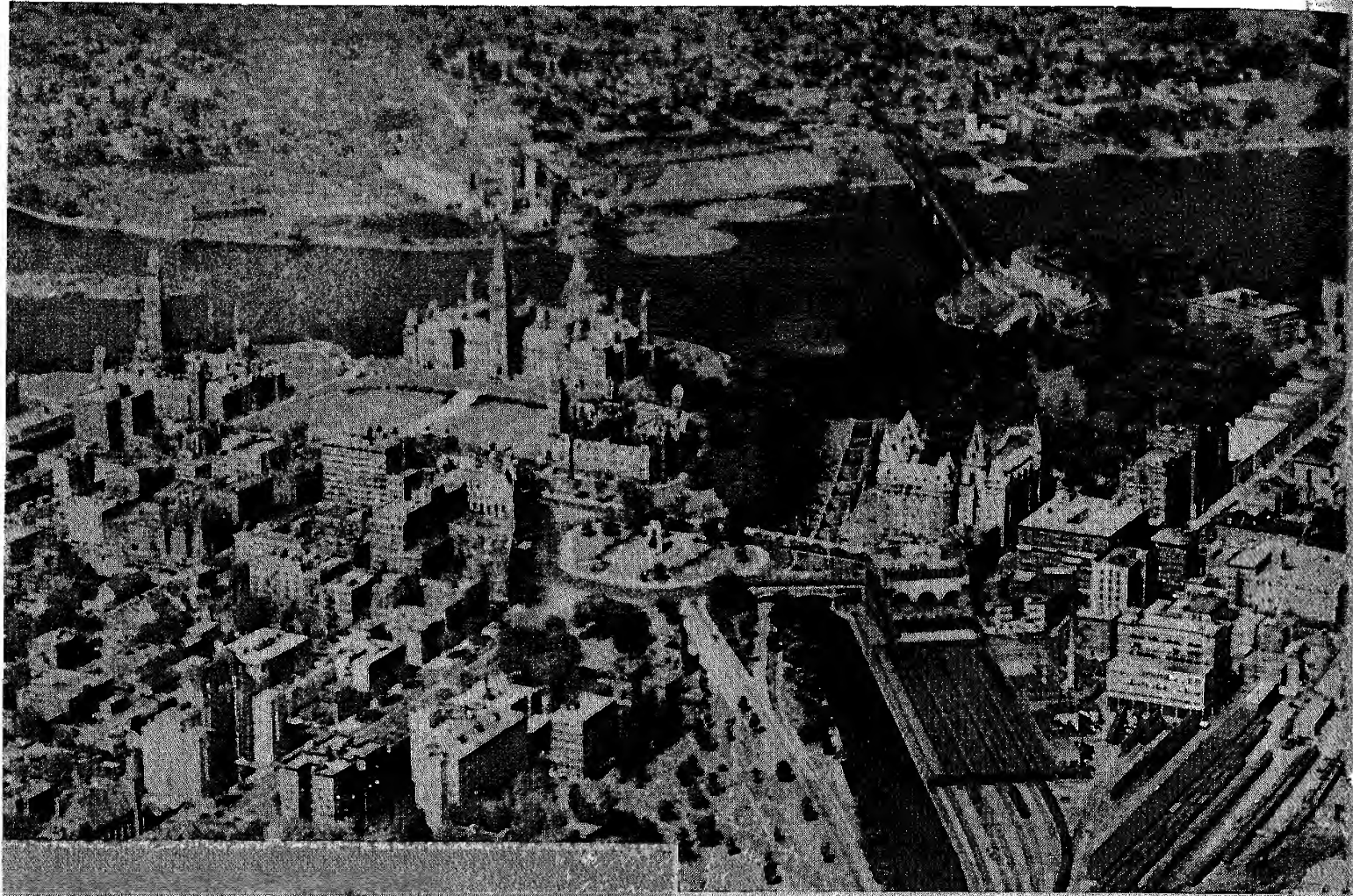


1967
ANNIAL

THE WAR CRY

No. 4310 Price Ten Cents
Toronto, Saturday, July 1, 1967





A Message from the Governor-General

It gives me such happiness to send warm greetings to all members of The Salvation Army in Canada through this special number of "The War Cry".

First, I welcome the opportunity to thank Commissioner Edgar Grinstead for the assurances of your goodwill, prayers and services when I took up my new duties. For these I am deeply grateful to you all.

Secondly, I welcome the opportunity to express my high regard for the devotion and accomplishments of The Salvation Army within Canada, which are known to and valued by all Canadians, and also for your important and far-reaching operations overseas.

It was an inspiration for me in India to see the dedicated work The Salvation Army is doing in that country for the spiritual well-being and material comfort of the poor and needy. Salvation Army workers make no distinction of race or creed. Your helping hands go out to victims of personal tragedy, poverty and misfortune. Your humanitarian activities tend to enrich and ennoble the lives of all of us.

May I wish the Army and all its workers in the year ahead the happiness and satisfaction which come from the knowledge of good works well done for the love of God. My thoughts will be with you in all your endeavours.

Roland Michener

Government House, Ottawa
July 1st, 1967.

The Territorial Commander for Canada and Bermuda

(Commissioner Clarence D. Wiseman)

discusses the role of the Salvation Army in

CANADA SECOND CENTURY

WHEN The Salvation Army first "opened fire" in Canada, the Dominion was but fifteen years old, and the completion of the transcontinental railway still three years away. The Army has been part of the life of the nation throughout most of its first century, contributing to its spiritual and social development in a measure far beyond what one would expect of a denomination that could not be classed amongst the largest in the land.

To start the story of Canada at its proper beginning, I suppose one would have to go much farther back in history than the date of Confederation—in fact, back to Adam! For the nation is composed of people in whom are combined the potential frailties and splendid possibilities of the human race.

Like other parts of the world, Canada today is in the throes of radical change, brought about by the technological and social revolution which has given man autonomy not only over the forces of nature, but also over his own society as he gains an even greater knowledge of social laws and social psychology.

The tragedy of this process of secularization is that multitudes have lost their sense of the sacred and their faith in God. Life bereft of such faith is deprived of coherency and meaning. It is not surprising, therefore, that in those lands where secularization has made greatest strides, psychosomatic and mental sickness is on the increase, the suicide rate has gone up sharply, and addiction in various forms has taken deadly hold. These and other symptoms of spiritual malaise are all too evident in Canada today, and they present a desperate challenge to the Christian Church, of which The Salvation Army is part.

What is the role of The Salvation Army in second century Canada? Salvationists are called to be a consecrated people with a clear evangelical witness and a creative social concern. Here is the two-pronged advance toward the establishment of Christ's Kingdom — advance through witness and advance through service.

Obviously no one can prepare a sure blueprint for the future. The unexpected is bound to happen, demanding a flexible approach to changing social and spiritual needs. The important point is that the Army at all levels should be acutely sensitive to the leadings of the Holy Spirit. Policies and plans should be subject to the biblical dictum—"It seemed good



An Air Canada stewardess has first-hand experience of the kind of welcome Canadians have given to Commissioner and Mrs. Wiseman. Fortunately the "NO ENTRY" sign above their heads at Toronto Airport is facing the wrong way for them.

to the Holy Ghost and to us . . ." (Acts 15:28). Only thus will consultation prove stimulating, decision-making inspired, and action effective.

As the Army develops its two-pronged advance into the nation's second century, three attitudes lie open before us. We must be careful which one we choose.

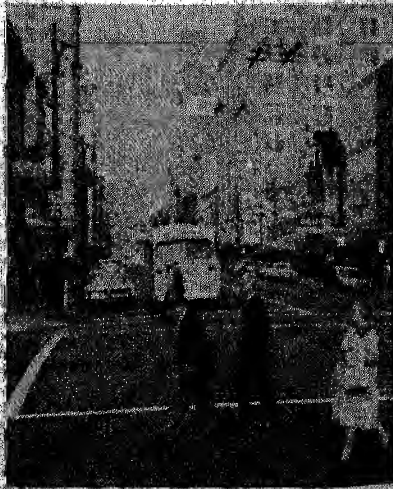
We could become a reactionary movement, turning in upon ourselves and resisting all change. This would be fatal for, like the dinosaurs who failed to adapt to changing environment, we eventually would become extinct.

On the other hand, we could accept a revolutionary policy, sunder our present from its past and recklessly adopt alien strategies. This also would be the way of ultimate death, for whatever we might become we would cease to be The Salvation Army. As we move into the future, we must be true to our destiny; our advance must be from a base consolidated in the past.

The third possibility that lies open before us is the adoption of a radical course. When I use the word "radical" I am not thinking of theology. Our theological position is secure and thoroughly sound, based on the unchanging truths of God's word. We will not tamper with the faith once given! Rather, I use the word "radical" with reference to

(Continued on page 14)

THE WAR CRY—published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters, Queen Victoria Street, London E.C. 4, England. William Booth, Founder, Frederick Coutts, General. Territorial Headquarters, 20 Albert Street, Toronto 1. Clarence D. Wiseman, Territorial Commander. All correspondence should be addressed to the Editor, THE WAR CRY, 471 Jarvis Street, Toronto 5. SUBSCRIPTION RATES to any address: 1 year \$5.00. Send subscriptions to the Publishing Secretary, 471 Jarvis Street, Toronto 5. Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.



THE CHURCH...

ation. Similar tales of ministers and other representatives of the Church acting in many cases as the sole community resource in time of peril, as well as in times of normality, are numerous in the annals of Canadian history. And the contemporary ministry of the Salvation Army came group in a unique coffee-house ministry springs from this most noble tradition. Even though the ministry is only to a very small segment of society it is there and it is necessary.

As John Webster Grant says in his introduction to *The Cross in Canada*, "Canadians are one of the most church-conscious peoples in the world... this consciousness being created by immigrant pastors who worked among their exiled flocks, fanning the embers of old-world piety and giving them new life in the new world... American saddle-bag preachers, ignoring political boundaries, carried the techniques of frontier evangelism into Upper Canada and changed a motley assortment of backsliders into devout members of Methodist societies and bands."

Confederation was already fifteen years old when The Salvation Army came to Canada and, within the short space of a few years, swept across the Dominion like a prairie fire. Its distinctive style of evangelism caught the public imagination. Reports were heard of "the town

drunk" being converted by The Salvation Army as with ingenuity and industry these 19th century Salvationists sought out the worst characters in the community and prayed for their salvation.

"The great enemy of the churches was the roughness of the frontier", says Grant, "which expressed itself in profanity, rowdiness, carelessness about accepted moral standards and, above all, drunkenness. The remedies were preaching, education and eventually legislation. Each denomination was compelled to find its own way of taming the frontier spirit."

The denominations did this with a will and thus became one of the major forces in Canadian social development. Many of the social and welfare projects which today are strictly the province of the government were initiated and sustained by various branches of the Christian Church. Most of the older established universities in Canada were founded by the churches and, during the early years of this country, as it is still in some areas, the basic education of the children was the responsibility of the ecclesiastical groups.

Knowing what church a Canadian belonged to furnished, until recently, the most useful clue to where he stood in his community and where he found his friends. A Canadian with no church affiliation was so rare that it was not found

(Continued on page 14)

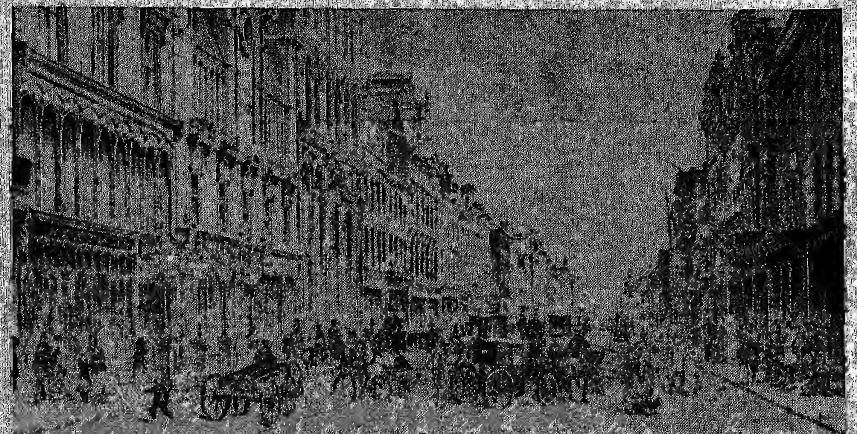
THE winter of 1887 was bitterly cold, especially in the small settlement—a mere group of houses huddled together on the prairies. Food was scarce, as well as fuel, and each man watched anxiously the dwindling supplies. Before long first one family and then another ran short of food and the spectre of starvation loomed very large. Sensing the mood and assessing the need of the tiny community the local minister called a meeting of the men. Then, in blunt, unvarnished language which, unknown to the men had days of heart-searching and prayer behind it, he proposed a hard plan which might pull them through the winter. The men listened and, after the first murmur of discussion, agreed to follow the minister's plan. The community survived to face many more winters.

The long-haired teens, boys and girls, sat and listened as the trio, wearing the uniform of The Salvation Army, sang a swinging song—about their faith. The strum of the electric guitar and the beat of the drums echoed in the dimly lit coffee-house and then died away amid the loud applause of the coffee-house habitués. The attractive, bonneted girl moved to the microphone and with direct simplicity sang of "an open secret". The haunting melody caught at something deep within the long-haired ones as they listened with intense interest.

Two very diverse incidents, yet they show that unity in diversity which has been a fundamental part of the Church's constant involvement in Canadian society. Any history of Canada is incomplete indeed if it does not tell, in part at least, of the very pervasive way in which the Church, in its many branches, has shaped and is still shaping the Canadian environment.

The first incident shows very clearly the involvement of the Church in the total community situ-

..THE COUNTRY



TOP: Street scene in downtown Vancouver. ABOVE: King Street in Toronto in 1880.

By Brigadier Gertrude Bloss

Two Intrepid Army Lasses...

GOLD! Gold for the taking! The news flashed the length and breadth of the continent and, indeed, across the world, at the close of the nineteenth century. As a result, tens of thousands with "Klondike delirium" rushed into the Yukon in the hope of becoming rich overnight.

The sin, vice and misery which invariably accompany such a mass movement of humanity were rampant. Said one young man, "I never really knew what wickedness was until I went to Dawson. It is past description. Although gold abounded, food was scarce, disease was at work and the death rate in Dawson City alone, at one time, was seventeen daily.

The Canadian Salvation Army Territory was at that time under the command of Field-Commissioner Miss Eva Booth (as she was then known). While on an extended tour of the West, Miss Eva heard so many tales of the wickedness in the camps, of the suffering and hardships endured by thousands of men—and a few women—who had left home, family and comforts to seek the gold which lured them on, that she decided the Army also should go in to take the light of the gospel and endeavour to alleviate a little of the distress and suffering.

Funds were lacking adequately to outfit an expedition, so an impassioned "appeal to the Christian world" was made by the Commissioner through the medium of *The War Cry* and by means of striking posters on the city bill-boards. On "Klondike Sunday" the need was brought before Army congregations and the public generally.

The primary purpose of the expedition was forcefully stated in the words of the Commissioner: "We are after the souls of the gold-seekers, to offer them gold tried by fire that will shine brightest when the Klondike gold has perished." In addition, the Salvationists were to nurse the sick and dying, and assist the needy, the forlorn, and the vicious.

By May, 1898, the expedition was outfitted and ready. The members of the party were provided with suitable clothing, complete equipment to take them over the trail by land and water (including two collapsible canoes) and provide for their maintenance. (They carried food for twelve months.)

They were given a wonderful send-off from *Massey Hall*, Toronto. The pioneers, arrayed in sub-arctic clothing, with a dog pulling a sled



Confederation Life Collection

on which reposed some of their equipment, made their way from the body of the hall up on to the platform where they set up a tent and, using the folding stove they were taking with them, prepared a hasty meal, flipping flapjacks like old-timers.

Miss Eva accompanied the party across the country and up, by steamship, as far as Skagway, Alaska. Along the route across the country they stopped off at strategic points and conducted meetings, drawing huge crowds, getting souls saved and augmenting their funds by a considerable amount.

Six men — Adjutant Dowell, Ensigns Frank Morris and McGill, and Captains Fred Bloss, Keeney, and Lecocq — and two women — Ensign Rebecca Ellery and Nurse A. Aiken — formed the group. The women cooked for the party along the trail (baking bread and cakes outdoors), did necessary sewing and other household chores, sleeping sometimes in a tent and sometimes under the stars, taking their share in the conducting of meetings along the way.

The shortest and best route overland from Skagway was through the Chilcoot Pass. The only means of travel was on foot and by small boat, and this adventure probably constituted the most hazardous undertaking by Army officers in Canada before or since that time. Hundreds of gold-seekers perished miserably on their way to the gold-

fields and after arriving in the Yukon (some drowned in the turbulent rivers), the rotting carcasses of hundreds of horses lined the route, and it was only by the mercies of God and His overruling providence that these heroic, God-inspired men and women successfully completed the gruelling, danger-fraught trek.

At the summit of the pass, where a blizzard was raging, they could scarcely see ten feet ahead. Fortunately a cable had been erected by the time they arrived, by means of which their heavy equipment was hoisted to the top. They had to pack it down themselves on the other side.

The intrepid little party not only climbed mountains (sometimes pulling upgrade at an angle of fifty degrees); they crossed treacherous snow-covered lakes, waded through creeks, negotiated racing waters through steep canyons, and shot rapids. They struggled through snowdrifts, sometimes sinking up to their thighs. All this while carrying seventy pounds of baggage on their backs and pulling sleighs with hundreds of pounds of equipment which included the canoes.

Scorching sun, dense fog, and howling blizzards made extremes of climate with which they had to contend. In all, they rowed 548 miles on the waterways, and hands became so blistered they could

(Continued on page 14)

...on the Trail of '98

Expo 67 and the

A VISIT IS MORE THAN AN



A surprise awaits visitors to the pavilion of Great Britain where this fine photo of General William Booth appears alongside that of Lord Baden Powell as representative of the "greats" of that island.

TWO islands, one man-made, the other enlarged, in the centre of the St. Lawrence River within eyeshot of the skyline of downtown Montreal, linked by bridge with a mile-long pier with boats of the world passing through locks on the other side, seems like an incredible location for a world fair, but just such a set of "impossibles" combine to make a visit to the "site" and "sounds" of Expo 67 much more than an event—it's a real experience.

Some years ago, as plans for the observance of Canada's 100 years of nationhood were being formulated, the idea of bringing this country into the focus of nations around the world through the medium of a world fair was considered, at first in a nebulous "wouldn't-it-be-wonderful" world of ideas, and then put into practice by applying to the International Bureau of Exhibitions, in Paris, which decides the location and rating of exhibitions around the world.

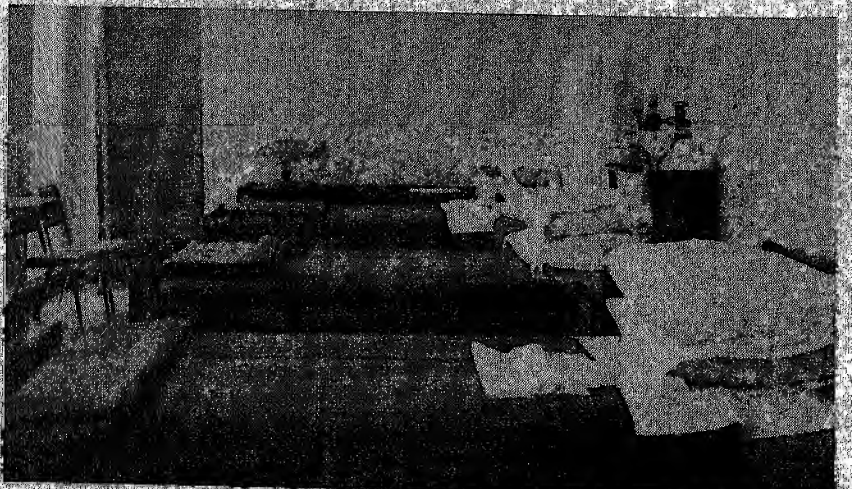
Permission was granted for a first category exhibition to be held in Montreal, the first such event in the history of world fairs to be held in the Western Hemisphere, and the first since the Brussels Fair in 1958. With its unique setting it becomes the first such exhibition to be held on an island or, should we say, islands.

But, a fair of this magnitude should have a theme. From the writings of de Saint-Exupéry in his book "Terre des hommes" ("Man and his world") came the idea. The writer, who as a pilot on a lonely postal mail run "found" himself in the solitude, suggests in his work that "to become a man is to feel that each brick which he contributes helps to build the world."

This was seized upon as a most appropriate "raison d'être" for the exposition, and around such a grandiose plan have grown pavilions bearing the intriguing titles of "Man the creator", "Man the explorer", "Man the producer" and "Man and his community".

And so "Man and his world" became the theme around which the exposition was to be woven—and nations lined up to participate, over sixty of them, giving the widest participation in any such event. How each nation presented its culture and industry in this setting be-

The Salvation Army has supplied medical equipment for use in the hospitals and first-aid units on the site of Expo 67. RIGHT: A concerned relative awaits the arrival of medical aid to give minor treatment to an injured visitor. BELOW: A general view of a ward in one of the hospitals.



Salvation Army

EVENT—IT'S AN EXPERIENCE

at the Sermons from Science Pavilion, an inter-denominational attempt to present a relevant Christian message to fairgoers, using up-to-date film and scientific live presentations of the Christian message. A number have responded to this challenge, and attendance and results at the pavilion in its first months of operation have far exceeded anything dreamed of before the fair opened.

To give practical illustration of its "caring" ministry representatives of The Salvation Army, when it was found that there would be four hospital and eight first-aid units on the site, offered to equip these establishments, with the understanding that once the fair was over, the medical supplies would then be available for missionary endeavours. It is estimated that thousands of Expo visitors will have availed themselves (not a delightful, but a thoroughly realistic thought) of the facilities. On this reporter's visit, following a particularly cool day, most of the beds in one unit were occupied.

The units are contained in temporary-style buildings and are intended for only transitional treatment, but available is equipment for heart problem diagnosis, oxy-



A number of musical units are scheduled to visit the fair. One of those having already been is the Hollywood Tabernacle Band, which caught the fancy of this Miss as she performs to the lively music.

the regular missing persons service which is continually in operation by territories in all parts of the world. The divisional headquarters in Montreal has become the nerve centre for this service.

In all parts of the world the Army is identified with music, symbolized by the drum and the timbrel, and so this aspect of service is another ministry on site at the fair. On a continuing basis throughout the period of the fair, musical units will be visiting Montreal (as have the Hollywood Tabernacle, Dovercourt Citadel, Montreal Citadel and Hamilton Temple Bands and the Oshawa Citadel Songster Brigade) appearing on the grounds, at the Citadel Corps and also in some open-air location in downtown Montreal.

All "on site" guns are aimed, however, toward the giant Salvation Army Rendezvous scheduled for October 11th, to coincide with the visit of General and Mrs. Frederick



An unplanned Salvation Army participation in the fair will greet Salvationists in their visit to the pavilion of Great Britain. Located in a setting of those called "the genius" of the British people, in a group of other great philanthropists, is the photo of the Founder, William Booth, grouped with that of Lord Baden-Powell. Under a photo of the Consett Band (the first organized band in the Army) is the caption, "William Booth, a pawnbroker's apprentice, became converted to preaching the gospel. He organized a Christian Mission on military lines for aiding the deprived and destitute. Multitudes were drawn to the simple piety and good works of his Salvation Army". An eloquent tribute to a great man!

Off the site, at the Montreal Citadel building, which has been set aside as an informal reception centre, a continuous host and hostess service is available as the hall has declared "open house" for the duration of the fair. Those on duty have been advised on Salvation Army services available in the city, such as those to meet welfare, transient and clothing needs. Also provision is made for letter-writing; coffee and tea are on hand and the Commanding Officer has made himself available for any counselling duties that might arise.

Outside the building a display has been placed in a conspicuous location, depicting again the out-reaching arms of Salvation Army service.

And so a city, a province, a country has been mobilized to play host to the world, and the international movement known as The Salvation Army has been mobilized to play its part. And an effective part it is!—M.W.



Counselling in the Sermons from Science pavilion is being shared by a number of Salvationists. After a general film presentation, those in attendance are invited to remain in the rear auditorium for a counselling session, followed by personal instruction of the sort viewed to the left.

gen and simple surgical procedures. The buildings are well cared for, efficiently operated, with most courteous staff available.

A continuation of the ministry of "caring" has been the offer of Salvationist officials to provide a worldwide communications service in case of problems and difficulties arising for people who are attending the fair from other parts of the globe. This, of course, is an extension of

Coutts to Canada to conduct Centennial congress gatherings. With Salvation Army bands from Vancouver Temple, Montreal Citadel, the Ottawa area and Toronto participating with Salvationist delegates to the congress, it is planned to engage in a mammoth march on the grounds which it is hoped will culminate at the Place des Nations, focal point of official functions at the fair, located on Ile St-Hélène.



A painting of an early-day open-air meeting conducted by Salvationists in down-town Toronto. The identity of many of the Salvationists is recorded on the original work which hangs in The Salvation Army museum.

THE oft-told story of the young lad who, at the age of fifteen, knelt at a table in a Methodist Sunday school and prayed that the Lord would have all that there was of William Booth, comes into sharp focus as the "tentacles" of that decision are considered in its world-wide ramifications through the instrumentality of The Salvation Army.

One of the first overseas countries to feel the impact of the spirit, the message and the enthusiasm of this new movement was Canada. As was the case in some other countries, notably Sweden and Australia, the impetus for the commencement of Salvation Army work came not through an invasion of officers from another land but from an indigenous desire of local residents to establish contact with a movement that had given them spiritual birth.

Such was the setting in London, Ont., in the fall and winter of 1881, continuing through the spring of 1882. Jack Addie, an eighteen-year-

old drapery assistant, had moved with his parents from Jarrow-on-Tyne, England, to Canada to find a new life in a new land. A new spiritual life had been received by him in a tempestuous meeting led by Gypsy Smith, at Newcastle upon Tyne, England, as the newly-launched ship known as "The Salvation Army" had moved with ever-increasing speed through the "old country".

Jack, during his first winter in Canada, longed for the enthusiasm and fellowship he had discovered in his new-found faith. The fulfilment came dramatically as he was attending a cottage meeting which had been commenced following a successful revival campaign in the city. A stranger had come to this particular gathering and, when opportunity arose, he stood and sang a Salvation Army song. Jack Addie found in this new associate, Joe Ludgate, the spark that was necessary to launch the good ship "Salvation" on Canadian waters.

Their first united enterprise, according to later War Cry reports, was an open-air effort in Victoria Park on the third Sunday in May, 1882, the site for open-air activity later moving to Market Square where a small monument still stands to mark the spot.

At almost the same time a converted blacksmith, Mr. Freer, along with his wife, had commenced holding Army-type meetings in Toronto. Early converts to their movement in Toronto included such names as David Shankland (later an Envoy) and Glover. A later addition (by some two months) was William McIntyre who was to become the first Canadian-born officer to attain the rank of Commissioner.

As was the case in London, the Toronto comrades felt leaderless and appealed to International Head-

"WHAT HATH

quarters for help, but the same reply was received to the Macedonian cry—there are no officers available, so you must take charge yourself. After persistent effort, however, officers from the headquarters in New York were dispatched. The first officer appointed in command of the work in Canada when it became a separate entity was twenty-four-year-old Thos. B. Coombs, who later became a Commissioner.

The story of the launching of the Army in other Canadian centres is equally as fascinating. Although George Scott Railton, on his way to the United States, had been stranded in Halifax when he missed his boat after being on shore for a time, and had spent a period of time in the east coast centre preaching the gospel of redemption, no lasting work of the Army had been commenced. It was not until August 8th, 1885, that the work was officially opened in Halifax, N.S., led on by Staff Captain Mrs. Morton, Captain Nellie Banks (Colonel William Maltby (R) is a son), Lieutenant Wessels and Cadet Wiggins. The Black Dog saloon had been secured and made over into an Army-style hall, and the intrepid evangelists engaged in their first open-air battle on the Grand Parade. From the flat wagon that served as a platform they addressed a crowd estimated at 3,000, the first song sung being "All the way to Calvary".

In the afternoon meeting at the hall one soul sought the Lord and



Page Eight



The War Cry

GOD WROUGHT?"

in the evening it is reported that between two and three thousand people were turned away from the building, unable to find even standing room. And a glorious commencement to the lasting work was recorded.

A similar story could be told of the beginnings in Saint John, N.B. The announcement that the "Blood and Fire army would fire the first shot on King Square" drew a large crowd of the curious who were rather nonplussed to find the "army" consisted of four Army girls, and that the shot that they fired was of the gospel variety.

So impressed with the message of the lassies were the local constabulary that, while the open-air meeting was in progress, they volunteered to sell copies of *The War Cry*. In their second open-air meeting the drum-head became a Penitent-form for one seeker.

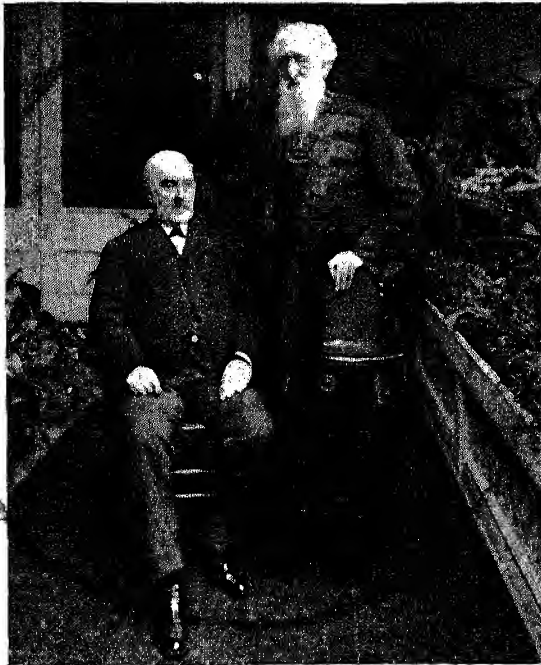
Western Canada was still a frontier settlement, with only Manitoba and British Columbia as provinces, when pioneer officers set out from Toronto in December, 1886, for Winnipeg, bearing the title, "The North-West Brigade". It was an extremely young group, for the movement itself was youthful, and the terseness of the first communication from Winnipeg gives some idea of the business-like enthusiasm with which they engaged in their work. "Secured Victoria Hall, opened fire yesterday, great crowds in the open-air and inside, good order, one soul, mild weather, victory".

Members of this pioneer party continued their westward trek, and it was two young girls, Captain Hackett and Lieutenant Tierney, who announced to the residents of the city of Vancouver, which was—in December, 1887—only one-and-a-half years old, that they were going to open fire on sin, drink and the devil on the eighteenth of that month.

It is reported that they marched up the middle of Carroll St. singing with all their might "Fighting, fighting on the narrow way" and beating their timbrels like Miriam of old. They knelt down on the corner of Carroll and Cordova, (near the site of the present Harbour Light corps) and asked God's blessing on their endeavour, following which they made their way to the Hart's Opera House, the largest hall in the city.

A view of the room and the table at which it is reported that William Booth knelt when, as a fifteen-year-old, he dedicated his life to God.

During his visit to Canada in 1907, William Booth, the Founder of The Salvation Army, was greeted by the greatest in the land as a social reformer, saint, as prophet and statesman. He is seen with the then Lieut.-Governor of Ontario, the Hon. Sir William Mortimer Clarke, in the governor's Toronto residence.



The report of the event continues, "That soul-stirring hymn, 'Jesus suffered on the tree, Hallelujah to the Lamb' was given out, and was taken up with a will by a congregation of six or seven hundred, and shook that old shell of a building to its foundation, and was loud enough to have wakened seven sleepers".

The romantic beginning of Army endeavour in Newfoundland as the result of the visit of Mrs. Captain Dawson on the occasion of her honeymoon, and the holding of an open-air meeting in Portugal Cove and, later, meetings, in St. John's,

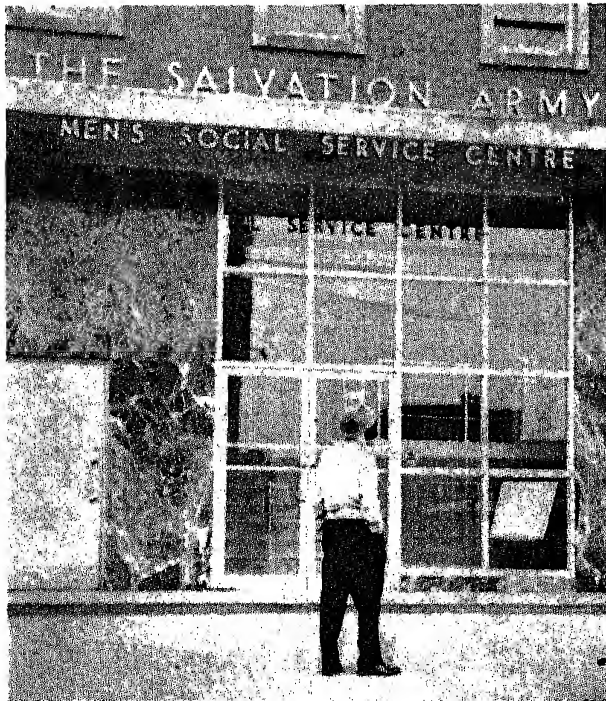
forms a fascinating saga in the spread of the movement. The Temperance Hall, on Victoria Street, where she held her first meetings, although condemned as unsafe, was so filled with the interested and curious, that Mrs. Dawson had to be carried in over the heads of the assembled throng.

Not all was easy in those first years. Opposition was rife; in Newfoundland, where a woman Salvationist, on her way home one night, was attacked by a gang of three hundred ruffians who threw her into a ditch and trampled on her; in

(Continued on page 14)

Members of the North-West Brigade who set out with the message of the gospel to establish Salvation Army work in Winnipeg, departing from Toronto in December, 1886.





"SERVING WITH TO C

Presenting
a brief
survey of
The Salvation
Army Social
Services in
Canada.

SHE walked the streets of Toronto, alone and penniless. The high, forbidding walls of the buildings surrounding her seemed suddenly like the insurmountable sides of a huge, granite tomb about to choke the very breath from her body. She must escape, but how?

Half crazed with fear and desperation she began to run wildly along the deserted pavement, seemingly oblivious to the cold night air and drenching rain. Her straight hair, matted and unkempt, fell untidily across her blanched face, and the rain caused her mascara to run crookedly from her eyes, forming two black, sticky streaks across her cheeks. On and on she ran, until her breath came in desperate, agonizing gasps. Then and only then did she allow herself to slump exhausted against the side of a building. The cold granite wall sent chills down her spine, and off into the darkness she staggered once more towards her final destination, the harbour.

Suddenly a thought struck her. Where was it her friend had ended up that night she threatened to end it all? Frantically she groped about in her mind for the fragments of conversation they had shared; something about a Salvation Army Major who helped women kick the drug habit. But would she take her in?

After what seemed an eternity, she found herself standing in front of the place her friend had described, and hesitatingly made her way up the path. For a moment she wanted to turn and run in panic, but her exhausted body refused to respond to this impulse. With a

trembling hand she knocked on the door—a door that was to prove a doorway to hope. "I'm at the end of myself" she stammered to the white-clad figure that answered, "Will you take me in?"

Before long a doctor arrived to administer medication and she sank into a deep, dreamless sleep such as she had not known for a long time. A long dark tunnel lay between her and freedom from the drug habit, and a darkness filled with unknown terrors trapped within the deep recesses of her own mind. But somehow she knew she might be able to make it this time, and the horror of the withdrawal period diminished as she thought again of that figure in white—the figure standing in the doorway of hope!

It is eleven years since The Salvation Army, realizing the necessity of providing practical help to wom-

en and girls unable to help themselves, started what could be termed a female harbour light centre. There are many reasons why the girls arrive at their particular state of need. Alcohol addiction among women has risen sharply in the past few years, drugs offer a new type of "thrill", and prostitution remains as thriving a business as it was in ancient days. Loving care and proper treatment combine to work the needed miracle in many hearts.

But miracles are not reserved for women alone! Hidden deep within a virgin forest in the lush mountains of British Columbia lies Miracle Valley, a rehabilitation centre for male alcoholics started by the officer in charge of the Vancouver Harbour Light Centre. Aware of the need to remove the men from their skid row environs, the Major sought to rehabilitate them in this secluded valley. Roads were built and paved, the land was cleared for buildings and pasture area, and a miracle was hewn out of the rocks and trees of the wilderness. The men themselves constructed the attractive lodges and cottages, the dining room, recreation area and chapel, the rock garden and patio. Interested businessmen donated material and equipment, doctors of medicine and psychiatry gave freely of their time, and the project grew.

A woman came to the valley to express her appreciation for what had been done for her husband. Formerly a helpless derelict, he was given a chance to get on his feet and to make a new life for himself. He put his skill to work in the

These graduates of the Windsor Grace Hospital represent nurses all across Canada trained in Salvation Army-operated hospitals.



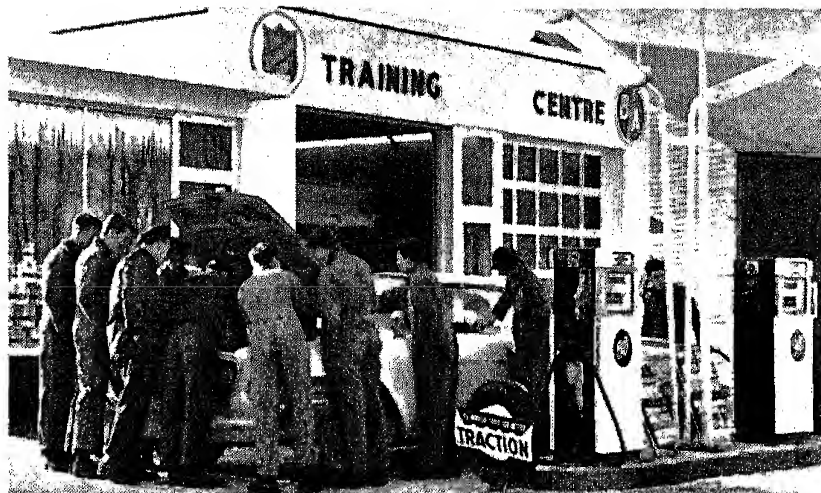
HEART GOD”...

building of a beautiful and massive wooden gate at the entrance to the grounds. As he worked his strength and skill returned, and with it his self-confidence. He left the valley to return to steady employment, and later married. What was engraved on the sign he fashioned? Just two words—Miracle Valley.

Facilities for the treatment and rehabilitation of the chronic alcoholic are minimal in Canada, although rehabilitation can be expected in many of the cases treated. To help meet this need, The Salvation Army operates harbour light centres in major cities across the country. All admitted are voluntary patients, referred from many sources. Some come to scoff, but often remain to pray. A work similar to that carried on so successfully in British Columbia has now been started in Ontario, and is known as Hope Acres.

The Salvation Army's half-way house for teenage boys in trouble with the law, located just north of Toronto, is unique in many ways, as is its newer counterpart in Langley, B.C. So successful is this work that plans are proceeding for similar establishments in two other provinces. Most of the boys at the House of Concord are first offenders on probation from the courts, and it is remarkable to note that eighty per cent of the boys discharged become established as law-abiding citizens of the community. Upon admission every boy receives a complete psychological testing. If he chooses, he may continue his academic studies, through the kindness of a high school principal who gives of his skill and ability to work with the boys there.

Available are courses for farm-



A group of boys receive training as service station attendants at the House of Concord, in Ontario.

trainees, short-order cooks, service station attendants and horticulturalists.

Concern for homeless men sleeping in the streets of London, England, in the nineteenth century caused William Booth, the Founder of The Salvation Army, to instruct his son Bramwell to provide as much help as possible. This same vital concern is evidenced in the men's hostels all across Canada operated by the men's social department. Primarily the hostels are a working-man's establishment, where the casual worker, or those with other low income jobs, can rent accommodation for a modest sum.

A man in his thirties came to a hostel and was found to be starving. Ill and unable to work, he was too proud to ask for help until sheer desperation made this a necessity. Arrangements were made for him to enter a local hospital, where it was found he was in the terminal stages of an incurable disease. Contact was made with his family right up until his death.

But these are only a few of the many services provided by The Salvation Army in the social service field. The facilities at eventide homes and centres continue to meet a steady demand of applicants for

accommodation. The Missing Persons Bureau handled nearly one thousand cases, each with a story all its own.

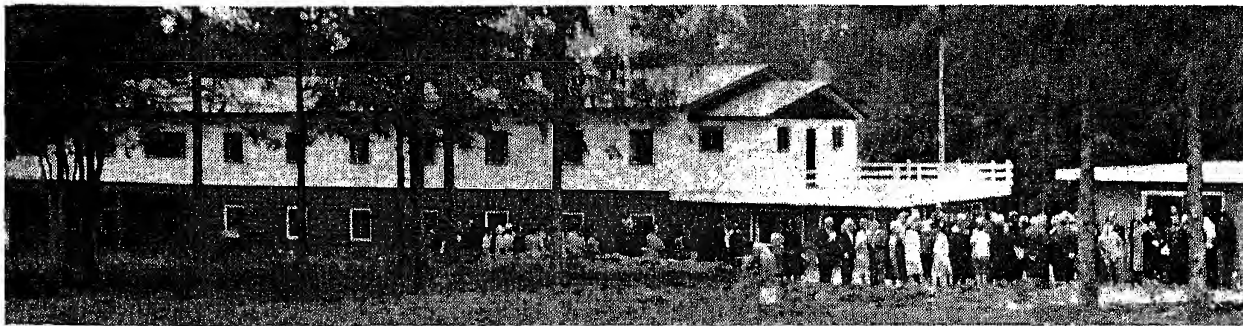
The building of modern facilities and additions is constantly taking place at Salvation Army-operated hospitals all across Canada. Recently a government-constructed hospital in Labrador City was handed over to The Salvation Army to operate.

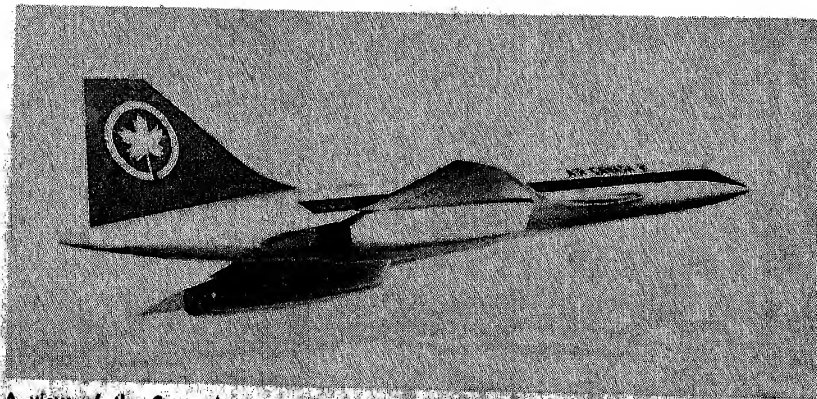
Services in penal institutions continue to expand, one of the latest additions being the establishment of correctional services work in the Maritimes to serve federal and provincial institutions, to visit courts and care for the parolees. The Suicide Prevention Bureau continues to serve in a specialized area, and during 1965 some two thousand persons received counsel.

Children's homes, unmarried mother's homes, facilities for women from the courts, all come under the protective wing of The Salvation Army.

It is the Army's highest desire to minister to the total man — body, mind and spirit. This is not an easy task, especially in this complicated world of tensions and pressure. However the Army continues to serve with heart to God and ear attuned to the cries of mankind, confident that the day of miracles has not yet passed!

View of the new Centennial Lodge, an additional facility of the harbour light programme being carried on at Miracle Valley, B.C.





A view of the Concorde, a new supersonic aircraft on order for service to span Canada in its second century.

Expanding Speed Brings Contracting Country

CENTENNIAL year in Canada is bringing forceful reminders of the past, particularly in the field of transportation. Twentieth century "voyageurs" are paddling across Canada following the route of the seventeenth and eighteenth century forerunners. Thoughts return to the days of the old "iron horse", real, live specimens of the steam engine trains dotting the landscape from coast to coast.

In more recent history, memory is stirred by the mention of the names of Alcock, Brown and McCurdy, the former two setting out on their history-making flight across the Atlantic from a field in the centre of St. John's, Nfld., the latter flying a heavier-than-air craft from the ice off Baddeck in Nova Scotia. Even those in middle life can recall craning necks and looking to the heavens to see the first Trans Canada Air Lines (now Air Canada) flights of Lockheed Electra planes across the vastness of the western plains and the rugged reaches of Northern Ontario.

But the pages of Canadian history record the fact that what made this a nation from sea to sea was the completion of the rail link, forged by the Canadian Pacific Railway from coast to coast, completed with the driving of the last gold spike by Donald Alexander Smith (later known as Lord Strathcona) in the setting of the majestic peaks of the Canadian Rockies.

But the trips of the voyageurs and the arduous travel of many days by train across the vastness of the country only served to emphasize the magnitude of the land mass that had been conquered. The second century will but serve to shrink the size of the country by the increased speed available in new methods of transport. In the economy of space but two of these revolutions in travel will be considered.

As the country was welded together by the twin-railed cord of the railway, so the cultures of French and English Canada are being welded together by high speed

rail transport between the two largest cities of the country, Montreal and Toronto. Soon to go into service between these two metropolises is a turbine train, capable of speeds up to 120 miles an hour, and which cut the journey down to less than four hours in duration.

The trains (consisting of seven cars each) will operate in tandem sets of fourteen cars each, and will make three trips a day, in the morning, at noon and in the evening. They will be bi-directional, thus eliminating turns-around required with conventional equipment.

The units are designed along aerodynamic lines and floors of the cars are eighteen inches lower than those in conventional equipment and since they are built of aluminum they are stronger, lighter, faster, quieter and smoother, combining this with the fact that they are more economical to operate. The design exceeds existing standards for safety while cutting weight per passenger to a fraction of conventional trains.

To drive the trains there are four turbines per seven-car set and one turbine to supply electrical requirements. The turbines burn regular diesel fuel, but the eight turbines operating a fourteen-car tandem will have a total weight of about 2,400 pounds, but will do the work

of transporting the same number of passengers as three standard diesels.

Wide comfortable seats will be placed in a relaxing atmosphere of soft, indirect lighting. There will be carpeting throughout, tinted glass and curtains for each window. There will be no vestibules between the cars, offering passenger an uninterrupted view down the centre aisle. The train's crew will be located at the forward end of the club dome cars, separated from the passengers by a glass partition, thus making it possible for passengers to see the road ahead.

If Donald Smith would be out of place in the train of tomorrow, so would Alcock and Brown in the plane soon to be winging across the skies of Canada. Into the field of the supersonic transport, planes which will fly at more than twice the speed of sound, is to come the aircraft known as the Concorde, and Air Canada has placed orders for these revolutionary flying machines.

The idea of this craft is to carry some 126 passengers at heights of

(Continued on page 14)

A turbine train will enter service in the fall between Montreal and Toronto, bringing the two cities to within four hours of each other by rail.



WHAT OF THE FUTURE?

There is little possibility that human need will decrease during the latter years of the century. Where there is need there is a place for The Salvation Army and its message of redemption and reclamation.

THOSE who wear the dark-blue uniform of The Salvation Army are often asked the question: "Well, what is The Salvation Army?" Often they are hard put to give a precise answer because a living organization cannot be captured within a few phrases.

George Bernard Shaw had his ideas of what The Salvation Army was and he set them forth in the lengthy introduction to *Major Barbara*. While Shaw certainly was right in some of his observations one would hardly hope to get an answer to the initial question from reading Shaw!

The dictionary and encyclopedia are a blessing for those who seek the relative certitude of the fact. Yet does the following excerpt really give adequate answer to the question: "What is the Salvation Army?"

"The Salvation Army is a non-sectarian organization founded for the religious enlightenment of the masses by William Booth in 1865 in

the East End of London. It operates as a religious and charitable organization with the following purposes: the spiritual, moral and physical reformation of all who need it; the reclamation of the vicious, criminal, dissolute and degraded; visitation among the poor and lowly and sick; the preaching of the gospel and the dissemination of Christian truth.

"It is essentially an evangelical organization, practising its precepts through a vast system of social services. Its welfare work, supplementary to its evangelistic activities, embraces a far-reaching social service programme. The work is carried on without regard to race or creed."

Again, this is only a partial story, for The Salvation Army is more than the sum total of its deeds. It is people who are committed to Jesus Christ and thus are motivated by His compassion to serve others. While a necessary by-product of The Salvation Army's existence has been the development of worshipping community of Salvationists, this constant and leavening involvement with others—the outreach—is vital to the survival of the Organization.

Philosophy

A popular expression of The Salvation Army's philosophy of action is a phrase in the *This is My story* radio broadcast, which states, "... there is a Salvation Army officer near you to whom you can turn for spiritual help and practical assistance."

The Salvation Army in Canada, though numerically small with a membership of approximately 100,000 has had an influence far greater than its size. In 85 years it has become an integral part of the fabric of Canadian society and one of the more adventuresome streams of the national religious life.

But what of the future? Will there be a place in Canadian life for The Salvation Army at the end of the century?

Judging from contemporary technological advances it would seem certain that there will always be compelling human need. It is not likely that a computer will be able to meet the spiritual starvation of forgotten lives. It seems that as



more and more scientific advance is made there is an increasing amount of "human waste"—people whose lives are not really important to society as a whole. Yet these, too, are people for whom Christ died and they are the concern of The Salvation Army.

Future forecast

It is predicted that by the end of the century there will be 35 to 40 million people in Canada. As well as being one of the fastest growing nations, Canada is also one of the most urbanized countries in the world. Within the next ten years, three out of four Canadians will be living in urbanized areas and nearly one out of four will be in cities of one million population or more. By the end of the century this urbanization trend will become even more pronounced and the rural or small-town inhabitant will be by far, in the minority.

The Salvation Army commenced as an influential force suited to the conditions of that time. If it is to be effective at the end of this century and beyond, it must see clearly the society which it is seeking to serve and be ever prepared to adapt to change. Neither the city nor the Church can be pictured in static form. The city and the needs of its people are changing faster than the Church. Serious concern and action are demanded if the Army is to maintain a strong witness. A vital and relevant religion must meet the challenge of the modern metropolis.

A master of the apt phrase, the late Rt. Hon. Arthur Meighen, a former Prime Minister of Canada, said: "... some say that The Salvation Army is a social organization. This is wrong. The Salvation Army is a religious force with an acute social conscience."

The truth of these words, so amply displayed during the first half of this century and into the last, are not likely to change as these final years of the century slip by with increasing speed. Though the medium will face constant adaptation to present needs the message is eternal. It is the message of changed lives and of hope.



WHAT HATH GOD WROUGHT?

(Continued from page 8)

Quebec City, where the "Battle of the Basilica" resulted in much bloodshed and animosity; in Montreal, where young officers were followed to the very doors of their quarters by angry mobs which strove to drag them back into the streets.

Consider the change in attitude, however, as in 1907 the Founder paid his last visit to the country, when he was received by the highest of the land as a social reformer, saint, prophet and statesman. And the story of the early development through to the present time has been aptly summarized in the title of the official history of the early days of The Salvation Army in Canada, "What hath God wrought?"

THE CHURCH, THE COUNTRY

(Continued from page 4)

necessary to instruct the census-takers how to classify him. But times have changed and with the increasing leisure of modern society the church's influence seems to be waning. Many see the institutionalized church as irrelevant to contemporary needs. Yet a nation cannot outlive the roots from which it sprang or entirely forget its early environment.

No historical summary of Canada can reproduce the kaleidoscopic colours of Canadian church life as reflected in the camaraderie of rural bazaars or in the discarded crutches at Brother André's shrine or in the small Salvation Army band standing on the street corner. Nor can it give glimpses of pioneer missionaries enduring hardships for Christ, of ministers engaged in the undramatic but essential routines of preaching and pastoral work or of laymen trying to be Christian in a strange land.

The Role of the Army in Second Century Canada

(Continued from page three)

our methods of evangelical witness and compassionate service in the name of Christ. In the sense of its real meaning, the word has to do with roots. It means "getting at the root of things". It shies away from superficiality. It has little patience with organization that fails to achieve its original purpose. It enquires about root causes and seeks real remedies!

The Cross of Christ is God's radical instrument of redemption from sin, and must ever stand squarely in the centre of the Army's evangelical witness, as we call men to conversion. Whatever new devices we adopt, whatever fresh means we find to reach people—and we must find them—the atoning work of God in Christ should form the dynamic heart of our proclamation.

The second prong of the advance into the life of the nation's new century will also be inspired by the

On the Trail of '98

(Continued from page five)

scarcely hold the oars, backs seemed near breaking with their loads.

When the party finally arrived in Dawson, they found it jammed with fifteen to twenty thousand persons. There were so many boats at the wharf they could not tie up there, so they set up their tents on the opposite shore. They were welcomed by the miners, and offered protection by the police, which offer they courteously refused. Their first meeting, held in the open (as were all the meetings until the erection of a hall) was a more powerful attraction than the saloons.

The men officers turned lumberjacks and carpenters, and cut and rip-sawed logs, eventually building a barracks and a quarters, and a shelter for indigent men, while the women maintained some semblance of home life for them, visited the sick, and did their full share in developing the Army work there. Souls were saved and soldiers made.

Some soldiers lived miles away, working their own claims or in various mines. To visit them, the officers had to wait for moderate weather. Then they loaded up a dog-sled and went on a seventy to eighty-mile trek over rough trails, across mountains and through valleys, holding meetings in the communities they passed through.

Other officers followed those of

the pioneer party, and a thriving corps was established in Dawson which did not close until 1912, by which time gold was no longer to be found as readily and in the quantities which sparked the rush of '98, and the population had greatly diminished.

Expanding Speed

(Continued from page 12)

from 50,000 to 62,000 feet over a distance of 4,000 miles non-stop. How will time diminish in such aircraft? Whereas the sub-sonic craft of today reckon on taking seven hours and thirty-five minutes to make the flight between London and New York, the Concorde is scheduled to make the distance in three hours and seventeen minutes. This will make possible the leaving of London at eight a.m., local time, arriving in New York at six-seventeen a.m., local time, the same day, in relative fact before you left London. Such miracles of modern transportation stagger the imagination and shrink the world.

Traditional aircraft comfort and service will be combined with the speed to bring travellers the ultimate in service and satisfaction. And who knows what rockets and the rest will do for us once the year 2,000 A.D. has been passed!

NATIONAL CONGRESS 1967

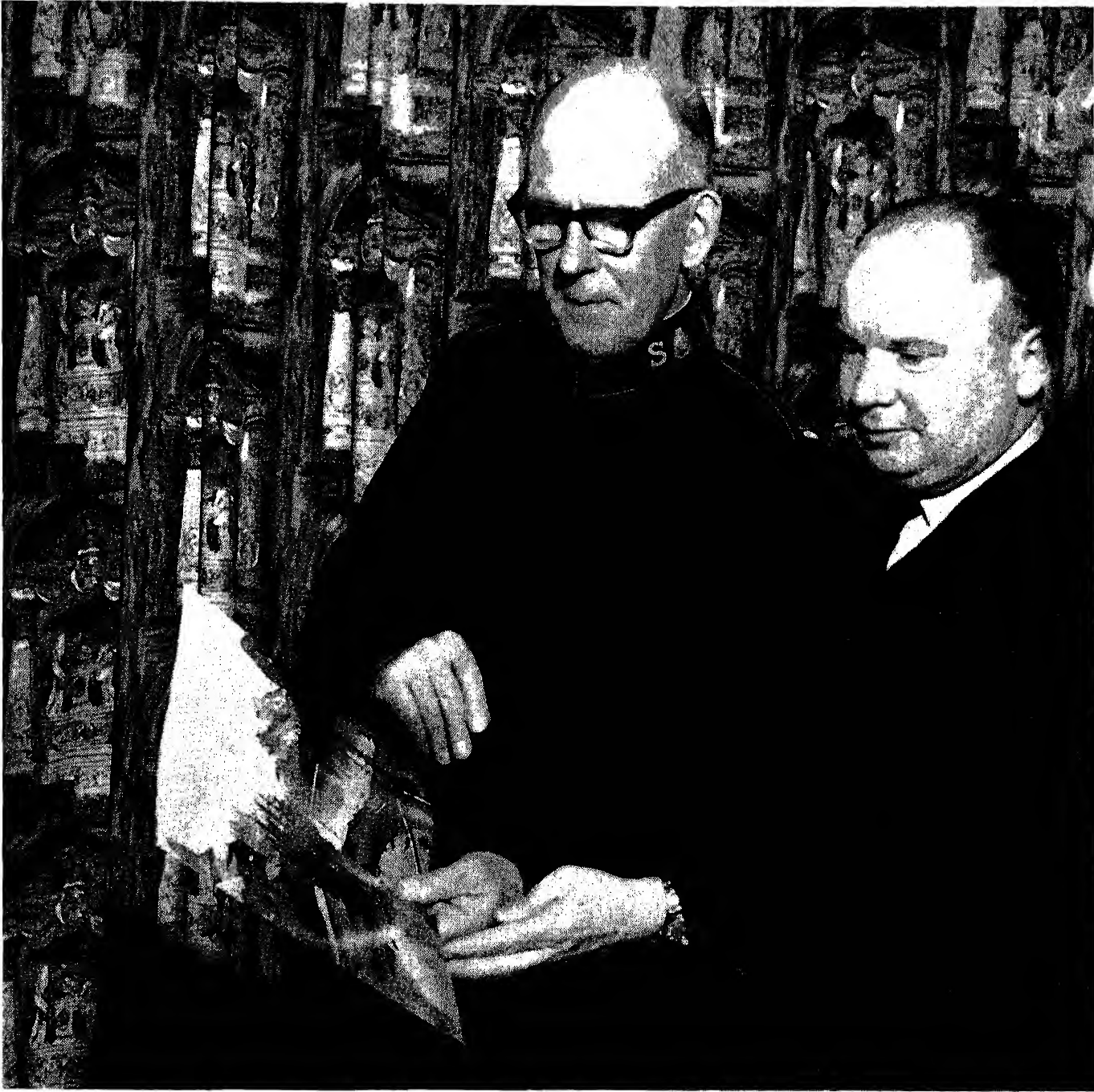
To be conducted by General and Mrs. Frederick Coutts

FROM OCTOBER 5th - 11th

Events include three meetings in the Varsity Arena, Toronto, on Sunday, Oct. 8th, an outdoor demonstration in Nathan Phillips Square, a Centennial Musical Festival, Home League Rally and Youth Demonstration.

Wednesday, October 11th, will be Salvation Army Day at Expo

A MESSAGE FROM THE GENERAL



The Speaker of the Legislative Assembly of the Province of Alberta, the Hon. Arthur Dixon, shows the General a picture of Mount William Booth during a visit to Calgary in April, 1965.

THE Salvation Army in Canada has grown up with Canada.

If 1967 is the Centennial year of the Dominion, it is also the eighty-fifth anniversary of the first open-air meeting held by the legendary Addie and Ludgate in London, Ontario. Over the years The Salvation Army has proved itself to be an integral part of the life of the country.

In many ways Canada is singularly fortunate. A land where, in a single century, the gross national product in real terms has increased thirty-fold, cannot but be the envy of older nations and emerging nations alike.

As Canada has never had it so good, no more has the Canadian. Many an Asian or African, not to mention a European, would count himself happy to work in a country where, allowing for price changes, real wages are four times larger than they were a century ago.

Intellectually and culturally, our land is reaching out to the far horizons of thought, and the current

desire to promote international good will among men is one of the noblest qualities of the Canadian people.

With all this in mind, it would be too harsh to say, as did our Lord to the rich young ruler: "One thing thou lackest". But over and above every secular accomplishment there is one thing needful. William Booth referred to it during his first visit to Canada eighty years ago.

At what he described to his wife as "an immense reception" by "the assembled multitude", he told them that "only righteousness could exalt their country or themselves personally. I only regret that I did not go on longer".

William Booth, the countries of the world have need of thee at this hour! Your message is still a word from God for the new world and the old world alike.

Frederick Levitt

International Headquarters

186th CENT

Not alone by man's devices
Are his greatest triumphs won
Nor alone from man's resources,
Is a new-born world begun.
Wellspring of all man's requiring
May, O God, we learn at length
Righteousness exalts a nation
And in virtue is her strength.

—Colonel Albert Dalziel

Final verse of the Centennial Hymn chosen by the Canadian
Imperial War Museum as the Anthem for a national hymn sheet.

